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The date of authorship seems fixed, by a name in the obituary—*Stephanus, presbyter bonae memoriae, . . . qui fieri fecit*—as October 30, 1163. Doubtless the original text may have been still older, for Stephen only *fieri fecit* (perhaps paid for the copy of an official text). The lists of popes and archbishops show that the present state of the manuscript is a recension of the first quarter of the thirteenth century.

The older martyrologies used as sources by our author seem to be those of pseudo-Jerome, Bede-Florus, and Ado of Vienne. Of the other ninth-century martyrologies no trace appears. Quotations from Gregory the Great, St. Cyprian, the "Ecclesiastical History," Dionysius of Alexandria, and others, show that the author was most undoubtedly broadly learned. The whole work might revise some persons' notions of the state of learning in the twelfth century. Not only does the author betray considerable reading, but his method is scientific. Miracles are not multiplied in his accounts. He was evidently not credulous. His style, which is very brief, brings out, for the most part, well-authenticated facts. Of course, some miracles were necessarily part of the ecclesiastical tradition, but he does not seek the marvelous.

From his earlier sources, following especially Venerable Bede, he has brought together a rich account, but he has also cut out and omitted much. He naturally adds many saints between the ninth and twelfth centuries to those in the sources. He especially emphasizes the martyrs and saints of Lyons and vicinity. He is full here and also when he comes to the local Roman saints, but one regrets the brevity of his notice of our own saints, British, Irish, and Anglican. This local emphasis is exactly the genius of all martyrology.

To the student of liturgical history this book must be very interesting, nor can any Christian read without a thrill this otherwise prosaic list of the heroes who won for us the triumph of our holy religion.

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DIE ETHIK DES TITUS FLAVIUS CLEMENS VON ALEXANDRIEN, oder die erste zusammenhängende Begründung der christlichen Sittenlehre. Zugleich ein Beitrag zur Geschichte der einschlägigen Wissenschaften. Quellenmässig bearbeitet von KONRAD ERNESTI. Paderborn: Schöningh, 1900. Pp. xii + 174. M. 4.

THE aim of this work appears in its title. It has two parts: one general, the other special. The first treats of Clement's teaching

respecting ethical good in general, including its expression in action and disposition, and in relation to God, one's neighbor, and self; also respecting moral evil, including sin, temptation, and the passions. The second part is much more elaborated. It deals with Clement's view of conversion, the Christian life, and Christian perfection. Under appropriate subordinate rubrics Clement's opinions are clearly presented, much use being made of his own language rendered into German. This survey is also fairly complete, though one could wish for greater thoroughness at some critical points. For instance, the important question as to the goal of perfection deserves fuller treatment. This would involve ampler discussion than is given of the relation in Clement's thought of its Hellenic and Christian elements, of the various senses which he attaches to knowledge, of the place he gives to contemplation and his elimination ultimately of the idea of service. Indeed, the interesting question that has been raised, whether his teaching is formally Greek but essentially Christian, or *vice versa*, is not proposed; nor is it sufficiently shown how elements from both of these sources are appropriated rather than fused.

The writer frankly professes that he judges Clement's teaching by that of the church, meaning the Roman Catholic church. In the account of Clement's views of justification (treated as sanctification) and confession, this ecclesiastical position of the interpreter is particularly apparent, to the disadvantage of his work.

Yet one of the most important advantages for our own time to be derived from a thorough, fair, critical study of the writings of this great Alexandrian teacher is hereby suggested. Modern scholarship has emphasized to the full his liberality, his breadth of view, his Hellenism. It needs to do justice to his sense of the authority and historic continuity of the Christian faith, and of the significance and value of institutional Christianity. We cannot say that the book before us, good as it is in its way, is a valuable help to such a use of Clement's writings, nor indeed, in general to their critical study.

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DAS PSEUDOTERTULLIANISCHE GEDICHT ADVERSUS MARCIONEM: ein Beitrag zur Geschichte der altchristlichen Litteratur sowie zur Quellenkritik des Marcionitismus. Von LIC. THEOL., HANS WAITZ. Darmstadt: Johannes Waitz, 1901.

THIS book is a very technical, critical discussion, interesting to